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THE YOGI

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Vol. II JANUARY [illegible] No. 1

THE NEW YEAR—Being in a fair way to double our subscription list this month, we are, not unnaturally, keen to have the views of our readers regarding the matters to be treated of in the ensuing numbers. It is the aim of every magazine to awake in its readers something of that fraternal spirit without which growth is impossible. And nothing fosters that spirit better than a frequent exchange of opinion between readers and editor.

Therefore I should like to hear from you by letter in the way of blame, or praise, or criticism, whenever the mood to write comes upon you, and though you may not always receive a reply to your comment, you are to understand that it is ever welcome as testifying to your interest in **THE YOGI**.

In order to spike your guns at the start of the New Year I will without shame call your attention to our innovation of inserting the page advertisements among the reading-matter.

Knowing well that the immediate result of this enlightened policy will be a wail, not to say, howl, of protest from you, it seems to me that you are entitled to know that this thing is not done in any spirit of caprice, but of settled purpose. And the reason why is here vouchsafed.

One of the subjects upon which I may claim to have some special knowledge is Advertising. And if that knowledge that is born of costly experience is the best-grounded knowledge, then I should be, indeed, a sage and an Adept. There was a time when my bill for advertising was not less than Four Thousand dollars a month.

Out of the travail of that experience was born the conviction that a man who spends his money on an advertisement which is buried in the back of a magazine among perhaps a hundred pages of similar stuff is an amazing ass.

We are all of us aware of Mr. Kipling's request to an officious friend who had sent him a copy of a magazine with the advertisements torn out, to wit: "The next time you send me a magazine, keep the stories and send me the advertisements. I can write stories myself." But it is to be remembered that we are not Kiplings, and the parallel

therefore does not exist. The average reader skims through a few of the advertisements and chucks the rest. So that to the advertiser three-fourths of the mighty circulations of the standard monthlies is waste matter—flat waste!

If this positon could be successfully assailed I should be glad to hear the argument, but it cannot, and we proceed to prove our point. In this way. Women are the great advertisement readers; they are the great buyers of advertised goods, and every successful magazine that caters to women exclusively, **HAS ADOPTED A SIZE OF PAGE THAT PERMITS THE PLACING OF ADVERTISING FACING READING MATTER.**

The position we take in this matter is briefly that **THE YOGI** is paid so much by advertisers in order that their advertisements may be **READ**. And in order that you may be sure not to lose a word of these advertisements we place them where you cannot help reading them. And, if you will remember that after reading them you will do us a great favor if you will take the trouble to answer them, we may leave the rest with you, confident that you will not be lacking in your loyalty to the best interests of this magazine. Because we cannot possibly exist without the advertisements. Remember that, please, and do not trouble me with useless objections. Besides, I rather like the look of them. They break the monotony of type almost as well as illustrations, and are much more

profitable. Thank you. With these few words, etc.

SPIRITUALISM—During the year 1911 we propose to thresh out the question of how much of fact may lie in that Belief which goes under the name of Spiritualism. It has for many years been my opinion—but only an opinion—that the Spiritualists are nearer the truth than any of us. Unfortunately, though with the best intent, I have never been able to get anything of proof at all commensurate with the immensity of the subject, or the vital importance of the philosophy.

Fortunately, we have reached a time in human growth when the only thing that matters—the only thing we care about—is **FACT**. Truth is what we are after. Nothing in the way of ridicule deters us from seeking light. In fact, ridicule is usually a boomerang that recoils with some force upon the thrower.

We need not go again over the weary round of Telepathy, Automatic Writing, Clairvoyance, and kindred things. Such matters are on the dividing line, and may be of a purely mental origin. Our inquiry should not be for the purpose of determining how far the domain of Mind may be extended. We are chiefly concerned, or should be chiefly concerned, with an attempt to find an answer to the eternal querie: "If a man die, shall he live again?"

MEN AND WOMEN

For nearly a quarter of a century have used Mrs. Gervaise Graham's **Quick Hair Restorer** for restoring to its natural color prematurely gray or faded hair.

This clear-as-water, absolutely harmless, odorless and non-sticky remedy is best for brown or black hair that is not more than one-half grey.

It will not wash off, wear off or rub off and positively cannot be detected.

Hair Restorer is put up in a red glazed wrapper and bears my portrait of 1888 and my signature, without which none is genuine. I have used it myself on my own hair for over seventeen years.

It keeps the hair fluffy and natural as it contains no poisonous sugar of lead and is not sticky or greasy like lead and sulphur preparations.

My Hair Restorer is for sale by druggists everywhere and will be sent by prepaid express upon receipt of price—$1.00 per bottle. Sample free if you will send me a small lock of your hair and state what the original color was.

For light shades of hair that are turning grey or where the hair is pure white in streaks, be sure to send me a lock of hair and ask for personal advice.

Let Me Send You Free

my instructive 64-page book on the complexion and scalp, together with free samples of **Kosmeo Cream and Kosmeo Face Powder and** free sample of my **Quick Hair Restorer** if you need it.

When asking for **Hair Restorer** sample, send lock of hair. Address

Mrs. Gervaise Graham

1475 Michigan Ave. **Chicago, Ill.**

All the men whose work in branches of scientific knowledge calls loudest for our admiration, respect, and even reverence, answer this question with one voice: "We don't know!" But there is one among them, a man of great scientific repute, a former head of the British Association for the Advancement of Science, — Sir William Crookes, famous among other things as the discoverer of the Crookes Tube, who has left with us such startling testimony to the truth of that phase of Spiritualism that is called Materialization, that it should be well worth our while to go over his statements in detail and at length. To this end we shall reprint in THE YOGI the text of Sir William Crookes' book, "Researches into Spiritualism," and remembering the type of mind from which the statements come, the exact, searching and questioning mind of the trained scientist, you will be at a loss to understand how such pregnant utterance failed to effect a change of thought in the twentieth century. You will ask yourselves how such a book could ever have sunk into oblivion. And this book treats exclusively of that phase of Spiritualism which it is our purpose to investigate, namely, Materialization.

In the face of numberless disappointments, amid much of weariness and disgust of spirit, during a period of research into these matters covering not less than ten years of my life, I have always felt that Crookes had found something tangible on which to base a theory of a life after death.

THE PASSING OF TOLSTOI—The greatest Russian of the age is dead. That voice that pleaded so eloquently and with such passionate fervor for justice to the peasant is stilled. In another part of this magazine you will find his philosophy of life here and hereafter set forth in his own clear words. There is never any doubt of Tolstoi's meaning. He has the transparency of a deep, still pool. Everywhere in his voluminous writings appears that yearning love for his kind which marks him the greatest of the Humanists today. But is there ever a jewel without a flaw? Granting the greatness of the man, and the nobility of his aims, was he right in his philosophy? Was he wise in his methods? Let us try to get down to rock-bottom in this inquiry; it is no small thing, and the roots spread wide and deep below ground.

THE COSMIC PROCESS—To some of you what I have to say now will seem like the most elementary instruction in scientific thought, but I venture to think that the man to whom I acknowledge the deepest debt of gratitude that a pupil may offer to a master, Thomas Henry Huxley, were he alive today, would not be deterred from laying a sound foundation by the fact that some of his readers were familiar with his argument.

Therefore I begin at the beginning.

The Cosmic Process means just this. In the world of Plants and in the world of Animals there is

going on an eternal struggle for supremacy in life. It is Darwin's "Survival of the Fittest." The strong plants make head against their weaker brethren, crowd them out, smother them, take their places, and live only because they are stronger than the plants they displace. In the Animal world the ferret or weasel preys on the rabbit; the wolf hunts the deer; the hawk pounces on the heron; the carnivora are engaged in a war of extermination with the herbivora.

The Natural world is a world of strife.

Now this natural world is what is known as God's world.

We are told that a Benevolent Providence has in his Infinite Wisdom so arranged this world in which we live that the evidence of His goodness and mercy is everywhere before our eyes. I am unable to see any signs of such a purpose in the phenomena of Nature. On the contrary, in the Cosmic Process everything points to a reign of Law and Order in which there is no sign of interest on the part of the Ruling Power, whatever that Power may be, nor any leaning towards what we know as Love or Tenderness or Mercy. The world of Nature is a world of Cause and Effect. Given a hungry wolf quick enough or starving enough to bring down a deer and the result is the death of that deer, and probably a painful death. The question of right or wrong does not enter

here. There is neither Right nor Wrong. Everything in Nature points to a Ruler who is not concerned with what we call Pity.

Upon this scene of warfare and struggle, which has occupied myriads of years in the world's history, enters a new factor. Man arrives. Not by any spasmodic act of the Ruler; not by any Special Creation; but by gradual development from a primitive ancestry resembling, and in many respects identical with, the pithecoids of today. There is little doubt now remaining that man was a near relative of the ape once upon a time, and, that in the course of millions of years, by natural selection, he so improved himself that he became a creature capable of speech, capable of reason, and capable of social organization for comfort and safety.

The vast antiquity of this globe is proved by the science of Geology, and the fact that life existed here millions upon millions of years ago is proved by the science of Paleontology, or the study of fossilized remains.

Without doubt, man in his earlier stage behaved himself exactly as did the animals and plants by which he was surrounded; that is to say, he took what he was strong enough to take without regard to the rights of his fellows. In those days there were no "rights." Ethics had not arrived. But by degrees he came to understand that a banding

together was better for the individual than a life of loneliness. It was both safer and pleasanter. And then arose that need within him which we may call "The Birth of Morals." Thus. An organization of individuals cannot be formed at all unless the condition of strife is put aside. There must be an agreement between the individuals composing the society that while they shall make head against a common enemy they shall not attack one another. Thus the idea of "rights" originated. Thus, strengthened, no doubt, by the ties of family affection, came into being that guarding of the weak against the strong which is at the foundation of all latter-day morality.

And so originated what Huxley has neatly called "The Ethical Process"—as opposed to that "Cosmic Process" which is the order of Nature.

So now you have the picture of man pitted against Nature, adopting a method for his comfort and for his protection which is exactly the reverse of that which is the order of the Earth, or Natural Law.

We are accustomed to think that those conditions belong to the dim past; that the "Survival of the Fittest" no longer obtains in the world we know. But, to borrow once more from Professor Huxley, consider what happens if man for a little relaxes his protecting care of a garden, for example. The plants and flowers that with so much care and toil

he has succeeded in protecting against their enemies the weeds, in a little while are crowded out, become sickly, and die. The same old strife is at our doors; it is the same old Law.

All human growth—all human progress—is founded upon man's ability thus to reverse the process of Natural Law; to cope with Nature and beat her. To set up a human standard of Ethics in place of the Law of Tooth and Claw. This notion of social organization, this beginning of Morals, this embryonic idea of the rights of others, in the course of ages developed into what we now call Duty, and preceded that aspiration towards righteousness which we now call Religion or the Religious Instinct.

It is not difficult to trace the steps by which man became a worshiping animal. Surrounded by phenomena that he was utterly unable to comprehend, his growing intelligence surmised the existence of a Being or Beings outside of himself, of a malignant type. The thunder to him was the voice of this dread Being lifted in anger. And with that sublime egotism which is yet discoverable in his descendants, man, regarding himself as of chief importance in what he knew as the world, argued that if this Being was in a state of anger, it could only be with him—with man—that he was angry. Followed naturally the idea that this anger might be appeased and the angry Being placated. Hence by degrees arose the conception of Burnt offerings

and Sacrifices as a means of propitiating this terrible Power. And from this descended all these various forms of worship of the Invisible which we today know as Religion.

Not for many ages did it occur to man that possibly that dread Power might be a Beneficent Power. It is only within the last few thousand years of the history of man that we have any record of this thought. But in the Pentateuch, and largely throughout the Old Testament, may be seen the clear conception that a right life, a life according to virtue, is most pleasing to that Power, and will be the means of securing for the individual and the nation practicing such righteousness, much gain in worldly goods, and constant triumphs over their enemies.

Here is the origin of that singular conception of a great material reward following the practice of virtue which most teachers until the time of Jesus of Nazareth offered to their disciples as a brace to their waverings.

Even the disciples of Jesus were imbued with this same opinion that great good and glory should follow their advocacy of his teaching. It was their belief for many years after his death that he would shortly return in great pomp and power to set up his kingdom on earth and take summary vengeance upon those who had used him so ill. It seems like a very silly belief to us

now, but a very natural one if we remember that they who held it were ignorant fishermen.

If the idea that virtue is rewarded in this life by a vast increase in material prosperity is essentially and indeed wholly Jewish, the idea that virtue is not rewarded in this life, but in a life to come, is wholly Christian.

And an idea, greater and finer than either of these, namely, that virtue is to be practiced for its own sake, and without any hope of reward, here or hereafter, is wholly Pagan. We owe this greatest of great thoughts to the Stoics, who taught and practiced it years before Christianity was heard of. Six hundred years before the birth of Christ, Confucius, the Chinese philosopher, handed down to his disciples a philosophy that is essentially the counterpart of Christian belief, and, contemporaneously with Christianity, Buddhism, or the teaching of Gautama, was converting its thousands to a belief in a future existence founded upon man's deserts. In a nutshell, Buddhism teaches that as you do in this life it will be done to you in the life after.

With the Stoics originated the idea that the Ruling Power was not to be feared but to be loved. That was a new conception indeed, and carried with it vast consequences.

It is the idea that is held today by at least one sixth of the population of this globe.

Whether it is a truth or not is another question. But, in itself, as a factor in evolving man's mind, it has been of the greatest service to the human race.

I doubt if we are yet far enough advanced to get along comfortably without its help. It has been a stout staff to lean upon.

It has also been a stout cudgel wherewith to whack the heads of them that could not see the truth of this idea.

But it is not worth our while to step aside to view the astonishing blunders of humanity in its groping after the truth. Let us not waste any tears over the fact that it is but a few hundred years since harmless old women were burnt at the stake at Salem, Massachusetts, for bewitching cows!

The essential thought in the teaching of Christ is that Non-resistance to Evil is welcome to God as a proof of man's spiritual enlightenment. This is the thought that is preached today from a thousand pulpits.

To my mind it is a silly and erroneous conception. It is more than silly; it is fatal to that race or people that shall entertain it to the extent of trying to put it into practice. The essential thought in the teaching of Christ is that this world is of little account; that we are to look be-

yond, and so govern ourselves that we lay up treasure in heaven for our enjoyment when we have cast off the flesh.

This I believe to be false teaching, unworthy the consideration of grown men and women.

And all this preamble has been only for the purpose of putting before you the fact that the teaching of Tolstoi centers upon this point; that to live the Christ-life is the best thing for humanity today.

I do not think so.

In the first place there is not today upon the face of the earth such a thing as a Christian nation. If you will think the matter out to its conclusion you will understand that what you know as Christianity is not at all the teaching of Jesus the Nazarene. I ask you to read the Sermon on the Mount and consider what would happen to any nation that today seriously set itself to live out its tenets. Sudden and summary extinction would be its fate; nothing less.

There is no such thing possible to a Christian as that virtue we call Patriotism, or Love of Country. What has a Christian to do with a country? It is his duty and his pleasure as a follower of the meek Jesus to give his country and his belongings to any stranger who shall demand them of him. It is his duty and pleasure as enjoined

by the Galilean, to "turn the other cheek." He is to "suffer all things."

Man early found that he could not consistently follow the teachings of Christ, and he therefore arranged or adapted them to conform to a standard sufficiently flexible not to disrupt the State, nor to imperil the well-being of the individual. I say that Christianity in its essence is untrue, unwise and impossible, and that there is no nation on the globe today that can or does follow it to its conclusion.

And for the same reason that I hold the teaching of Jesus Christ to be untrue, unwise and impossible, I believe that Count Tolstoi erred in his philosophy that to follow Christ was vital to the well-being of man today.

I contend that the highest aim of man today is not Love but Justice, and that the preservation of the race has been brought about by establishing Justice in place of Fear or Love.

The Heart of Tolstoi*

Leof N. Tolstoi. Born, 1828: Died, 1910

If people who think little or but superficially were able to comfort themselves with the idea that international courts of arbitration would supersede wars and ever-increasing armaments, the Hague Conference and the war that followed it demonstrated in the most obvious manner the impossibility of finding a solution of the difficulty in that way. After the Hague Conference it became obvious that, as long as governments with armies exist, the termination of armaments and of wars is impossible. That an agreement shall become possible it is necessary that the parties to it should trust each other. And in order that the Powers should trust each other they must lay down their arms.

Modern Sadducees, who, in the name of science and civilization, aiming only at the continuation of the present state of things, assemble at meetings, write books and make speeches, promising to organize a good and peaceful life for people without their making any effort.

At that time (youth) it seemed a very easy thing to improve man morally, to extirpate all vice and

* Following the translation of Aylmer Maude

misfortunes of mankind; it seemed so simple to improve oneself, to have all virtue and be happy . . . . . However, God alone knows whether these noble, youthful dreams were really so ridiculous, and whose fault it is that they were not realized.

During my stay in Paris the sight of a public execution revealed to me the weakness of my superstitious belief in progress. When I saw the head divided from the body, and heard the sound with which they fell separately into the box, I understood, not with my reason, but with my whole being, that no theory of the wisdom of all established things, nor of progress, could justify such an act; and that if all the men in the world from the day of creation, by whatever theory, had found this thing necessary, it was not so—it was a bad thing—and that therefore I must judge of what was right and necessary—not by what men said and did, not by progress, but by what I felt to be true in my heart.

However I may reason with myself* that I cannot understand the meaning of life, that I must live without thinking, I cannot again begin to do so; I have done so too long already. I cannot now help seeing that each day and each night, as it passes, brings me nearer to death. I can see but this, because this alone is true—all the rest is a lie. . . . I felt a horror of what awaited

* He is speaking of the period of his 50th year—Ed. Yogi

me; I knew that this horror was more terrible than the position itself, but I could not patiently await the end. However persuasive the argument might be, that in my case something in the heart or elsewhere would burst and all be over, still I could not patiently await the end. The horror of the darkness was too great to bear, and I longed to free myself from it by a rope or a pistol ball. This was the feeling that, above all, drew me to think of suicide.

I said to myself: I know now all that science so obstinately seeks to learn; but an answer to my question as to the meaning of my life is not to be obtained from science. . . . What is the meaning of my life? It has none. Or, what will become of my life? Nothing. Or, why does all that is exist, and why do I exist? Because it does exist. Thus my wanderings over the fields of knowledge not only failed to cure me of my despair, but increased it.

I found that for those who occupied the same social position as myself there were four means of escape from the terrible state in which we all were. The first means of escape is Ignorance. It consists in not perceiving and understanding that life is an evil and an absurdity. . . . The second means of escape is the Epicurean. It consists in taking advantage of every good there is in life, while we know its hopelessness. . . . The third means of escape is through strength and

energy of character. It consists in destroying life when we have perceived that it is an evil and an absurdity. . . . The fourth means of escape is through weakness. It consists in continuing to drag on, though the evil and absurdity of life are well known, though aware that nothing can come of it. . . . Thus do those of my own class, in four different ways, save themselves from a terrible contradiction.

So I watched the life . . . . of simple, unlearned and poor men, and found something quite different. . . . I was compelled to admit that besides the reasoning knowledge which I once thought the only true knowledge, there was in every living man another kind of knowledge, an unreasoning one, but which gives a possibility of living—faith.

Faith is the force of life. If a man lives, he believes in something. If he did not believe that there was something to live for, he would not live. These men of the people live, suffer, and draw near to death in quiet confidence and oftenest with joy.

The life of the working classes, of the whole of mankind, of those that create life, appeared to me in its true significance. I understood that this was life itself, and that the meaning given to this life was a true one, and I accepted it.

I understood that I had erred, and how I had

erred. . . . What had I done during my thirty years of conscious life? I had not only not helped the life of others, I had done nothing for my own. I had lived the life of a parasite, and contented myself with my ignorance of the reason why I lived at all. If the meaning of the life of man lies in his having to work out his life himself, how could I, who during thirty years had done my best to ruin my own life and that of others, expect to receive any other answer to my questioning of life but this, that my life was an evil and had no meaning in it? It was an evil; it WAS without meaning.

I returned, as it were, to the past, to childhood and my youth. I returned to faith in that Will which brought me into being, and which required something of me; I returned to the belief that the one single aim of life should be to become better, that is, to live in accordance with that Will; I returned to the idea that the expression of that Will was to be found in what, in the dim obscurity of the past, the great human unity had fashioned for its own guidance; in other words, I returned to a belief in God, in moral perfectibility, and in the tradition which gives a meaning to life. The difference was that formerly I had unconsciously accepted this, whereas now I knew that without it I could not live.

It was so necessary for me at that time to believe in order to live, that I unconsciously concealed

from myself the contradictions and the obscurities in the commonly received doctrines. . . . I shall never forget the painful feeling I experienced when I took the communion for the first time after many years. The service, the confession, the prayers, all this was understood by me, and produced the glad conviction that the meaning of life lay open to me. The communion I explained to myself as an action done in remembrance of Christ, and as signifying a cleansing from sin and a complete acceptance of Christ's teaching. . . .

. But when I drew near to the altar, and the priest called upon me to repeat that I believed that what I was about to swallow was the real body and blood, I felt a sharp pain at the heart; it was no unconsidered word, it was the hard demand of one who could never have known what faith was. I humbled myself again. I swallowed the blood and the body without any mocking thoughts in the wish to believe; but the shock had been given, and, knowing what awaited me another time, I could never go again.

When I looked around me at all that was done in the name of religion, I was horrified, and almost entirely withdrew from the orthodox church. The further I penetrated the more clearly a new understanding of the Gospel was revealed to me, quite different from that taught by the Christian Churches, and solving the problem of my life.

At length this solution became perfectly clear, and

not only clear but incontestable as well; because, firstly, it harmonized entirely with the demands of my reason and heart; and, secondly, when I came to understand it, I saw that this was not my exclusive interpretation of the Gospel (as it might appear), nor even the exclusive revelation of Christ, but the very solution of the problem of life given more or less explicitly by the best among men both before and after the Gospel was given—a succession from Moses, Isaiah, Confucius, the early Greeks, Buddha, Socrates, down to Pascal, Spinoza, Fichte, Feuerbach, and all those, often unnoticed and unknown, who, taking no teachings on trust, thought and spoke sincerely upon the meaning of life. I became confirmed in this truth and at peace; and I have since with gladness passed through twenty years of life, and am with gladness drawing near to death.

The majority of the poor whom I saw were wretched merely because they had lost the capacity, desire, and habit of earning their bread; in other words, their misery consisted in the fact that they were just like myself. My principal conviction now was that with money I could never reform that life of misery which this people led . . . . . and that money should not be given to anyone if we really wished to do good.

Having come to the practical conclusion that a man's first duty is to do his own physical labor, I was struck by the ease and simplicity of the

solution of all those problems which had formerly seemed to me so difficult and complicated.

In proportion to bodily exercise the energy of my mental activity increased, having freed itself from all that was superfluous. . . . The more intense my physical labor was—the more it approached that which is considered the hardest—agricultural labor—the more I acquired enjoyments and knowledge, the closer and more affectionate was my intercourse with mankind and the more happiness did I feel in life.

It appeared that as soon as I had made physical labor the ordinary condition of my life, then at once the greater part of my false and expensive habits and wants ceased of themselves, without any endeavor on my part. . . . Instead of the sweet, rich, delicate, complicated and highly spiced food, which I was formerly fond of, I now acquired and obtained plain food as the most agreeable—sour cabbage soup, porridge, black bread, tea with a bit of sugar. . . . The harder I worked the stronger, sounder, more cheerful and kind I felt myself. When I had plainly understood all this, it became to me ridiculous that I, through a long series of doubt, research, and much thinking, had arrived at this extraordinary truth, that if man has eyes, they are to be seen through; ears, to hear by; feet, to walk with, and hands and back to work with—and that if man will not use these, his members, for what

they are meant, then it will be worse for him.

From the time, twenty years ago, when I first clearly perceived how happily mankind should and might live, and how senselessly they torment themselves and ruin generation after generation, I have kept removing further and further back the fundamental cause of this folly and ruin. At first, fallacious, economic organizations appeared to be the cause; then state coercion. which upholds these organizations; whereas I have now come to the conviction that the fundamental cause of it all is the erroneous religious teaching transmitted by education.

That I have abjured the Church which terms itself Orthodox is quite true, but this I did not because I rebelled against, but, on the contrary, because I wished to serve God with all the powers of my soul. Before abjuring the Church and unity with the people, which unity was inexpressibly dear to me, I devoted several years to the investigation of the teachings of the Church both theoretical and practical, . . . and I became convinced that the teaching theoretically is an insidious and injurious lie, while practically it is a collection of the grossest superstitions and sorcery, which entirely obscures all the teachings of Christianity. True, I have abjured the Church. I have ceased to observe its rites, and given instructions in my will that my near ones should not allow the servants of the Church to come near me when dying.

and that my corpse should be as quickly as possible taken away without any conjurations or prayers over it, just as any objectionable and unnecessary thing is taken away so as not to be in the way of the living.

Here is what I do believe: I believe in God, whom I understand as Spirit, as Love, and as the source of everything. I believe that He is in me and I in Him. I believe that the will of God has been expressed in the clearest and most intelligible way in the teaching of the man Christ, to conceive of whom as God and to pray to him I consider the greatest sacrilege. I believe that the real happiness of man consists in men loving one another. . . . I believe that the meaning of every man's life thus consists in increasing love within himself, and that increase of love leads the individual man to greater and greater happiness . . .

. . . At the same time it helps on more than anything else the establishment in the world of the kingdom of God, that is, such a structure of life that discord, deceit, and violence, which now reign, will be replaced by free consent, truth, and fraternal love among men. I believe that there is only one means for the progress of love—prayer; not that public prayer in temples, . . . but the prayer . . . in solitude, consisting in the renovation and strengthening in our consciousness of the meaning of our lives, as also of our dependence on God's will alone.

The result of moral influence upon man is to change his desires, so that he willingly complies with what is required of him.

Slavery has long been abolished. It was abolished as well in Rome as in America, and among ourselves; but the word only has been abolished, and not the evil. Slavery is the violent freeing of some men from the labor necessary for satisfying their wants, which transfers this labor to others; and wherever there is a man who does not work, not because others willingly and lovingly work for him, but because he has the possibility, while not working himself, to make others work for him, there is slavery. Slavery with its three fundamental modes of operation—personal violence, soldiery, land-taxes maintained by soldiery, and direct and indirect taxes put upon all the inhabitants, and so maintained—is still in operation now as it has been before.

On looking at our lives, or at the lives of rich people from without, I saw that all that is considered as the summum bonum of these lives consists in being separated as much as possible from the poor, or is in some way or other connected with this desired separation. In fact, all the aim of our lives, beginning with food, dress, dwelling, cleanliness, and ending with our education, consists in placing a gulf between us and them.

THE YOGI

A MAGAZINE OF FERMENT
Published on the first day of every month

SYDNEY FLOWER, Editor and Publisher
Carson City, Nevada

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WARNING

WARNING

When within this square appears an "X", drawn in blue pencil, it means that your subscription to THE YOGI has expired, and the blue indicates our deep depression of spirit at taking leave of you. If it is at all possible for you to do so we urge that you spare us the pain of parting. We may say of THE YOGI, as Byron said of himself, that it is "The child of love, though born in bitterness, and nurtured in convulsion."

And we may add with the good Scotch poet, "We hae theird it thegither!" We do not like the thought of losing one of our first subscribers and, if it rested with the editor, THE YOGI would be mailed to you each month whether you had renewed your subscription or not. But the Postoffice Department, a cold and unemotional body, decrees that an active paid-in-advance subscription list is the test of admissibility at second-class postage rates, and the matter is therefore up to you. Fail not to send us your half-dollar betimes.

ACQUITTED—In the case of The United States v. Sydney Flower, concluded today, Jan. 27th, in the Federal Court at Carson City, his honor Judge Farrington presiding, the jury brought in a verdict of "Not Guilty" after twenty-four hours of deliberation.

U. S. District Attorney Platt for the prosecution; General Woodburn for the defense.
It is dreary work threshing over old straw, and you are already, from the account of the first trial, published in the December, 1910, number of THE YOGI, fully informed of the matters in dispute, so we may profitably skip any further discussion of the case in detail.

Briefly, I owe my liberty to Mr. Woodburn's masterly handling of the argument for the defense and to his close and cogent reasoning from the evidence in his speech to the jury. Those who heard the argument tell me that this once-famous lawyer shows today the same acuteness, the same grasp of the technical points, the same astonishing memory for figures and dates, and the same orderly marshalling of his facts in their proper sequence, by means of which, in combination with a brilliant choice of Saxon English, he won his cases twenty years ago against the best legal talent of the West. He is a remarkable man. He is over seventy years of age at this time, but he carries his years so lightly, and he is so dangerously

keen, that if I had a case to win in any court, whether civil or criminal, I would rather have any other lawyer of my acquaintance against me than this same Mr. Woodburn. I have to make due acknowledgement to brilliance wherever I see it, and when it is remembered that this case centered entirely upon the stock-brokerage business, a business with which Mr. Woodburn was not and had never been familiar, it will be seen that he was somewhat in the position of a man who is suddenly asked to show himself a master of a foreign language.

The central argument in the case for the defense was this:

"This defendant had in his possession, subject to his check on the State Bank & Trust Company at Goldfield, a sum of money in excess of $20,000, with which to buy listed stocks for about forty people. He had also three promotions of his own. He invested this large amount of money in an unlisted stock called Oro Wonder, and in certain listed stocks such as Red Top Extension, Goldfield Ethel, etc. These stocks are today worthless. We know it. They are not worth sticking up on the wall as paper. But if this defendant had intended to defraud these people he would have put this money into his own promotions, and so reaped the benefit. He did not do so."

And the central argument in the jury-room, which won the case for the defense, was this: "All the evidence and exhibits in this case are before us. Where does it appear in the evidence that the defendant ever made a dollar's worth of profit for himself, or tried to make a dollar's worth of profit for himself, by the handling of the money of these people?"

Just so. That was all there was to the case for the government when the matter was sifted down. No sane man could doubt that the defendant must be acquitted on the evidence and on the law bearing on the case.

VALUED EXPERIENCE—Some men might feel exceedingly sore if they were arrested for a crime of which they were innocent, confined in a jail for six months, and finally brought to trial on a felony charge. They might regard the experience as constituting a wasted year in their lives. But I do not look at things as other people look at them. To me this has been the most valuable year of my life; full of naively interesting novelties in the way of sensations, and affording opportunity for the development and display of a stoical fortitude highly beneficial to the philosophical temperament.

Seneca's idea that the high gods test us with what we call misfortune, and Emerson's idea that every

experience that comes to us is meant for our advantage, harmonize very beautifully.
And for anything I know to the contrary they may both be true ideas; they are at least helpful and strengthening.

I love the Stoics. I reverence Marcus Aurelius; though I cannot at all reach his altitude of thought and conduct. He walks in light and breathes an air that makes me cough.
However, I can follow these strong souls to this extent, that in my belief a man who holds and cherishes a grievance is foolish. He should gather nothing but good from the past; he should enjoy the present to the limit of his capacity, and he should keep his face turned toward the future in courage and confidence, secure in the knowledge that life is simply a school in which certain lessons must be learned and applied.

MOTHERHOOD ENDOWED—In the month of November of the year 1906 the article that follows was written by me and published in the Goldfield Gossip, a periodical devoted to the mining news of the State of Nevada.

The article created a certain amount of discussion at the time of its appearance, and the subject, namely, the exalting of the function of motherhood by the endowment of the mothers, has in recent times again come to the front, and may

perhaps in a few years become an active political issue. Therefore, I should like you to read what I wrote on this matter over four years ago. You will pardon a few breezy colloquialisms in the contents, remembering that in those days I was writing for a less critical audience than the readers of THE YOGI. The article follows:

"MOTHERHOOD ENDOWED—When we pass a 'drunk,' a 'bum,' a 'tramp,' the effect is not usually pleasant, but it varies in people. For example, the sight of him sends us (the editorial 'we' person) raging and cursing homeward, if possible, to get away from the thought of him. At the tramp? heavens, no. At you; at George Washington, the immortal. At the men who made the Constitution; at the men who are making the laws of this country. Yes, or any other country, because these conditions of degradation and poverty are common to all lands. At those who have decreed that the government of this land shall not care for its own. This drunk, this wreck of a man, at whom today we look with aversion, was worth to the State in which he was born, $100 a year from his birth up. He is not worth a cent today to the State, to himself, or to anybody, because we do not run human lives upon business lines. We bring the perfection of business methods to bear upon everything else we rear and raise. We know to a dot what we export and consume of corn, hogs, cattle, wheat, etc.—and we

speak with satisfaction of the increase of exports over imports; of the balance of trade. But of the most valuable asset of the State, the human life, we take no further note than to number the people, as they did in the days of David—once every so often.

"Please imagine for a moment a different condition of things; imagine that the country has waked up to the fact that rightly managed there is big money in human lives. That it pays well to put business methods into the rearing of those lives; that it is profitable for each State to so manage the quota of lives within its confines as to get the best results from each in training, in work, and in health. We have then the right condition for the Paternal Government. The State is developing, advancing and protecting its most valuable assets, namely, its children. Naturally this protection begins from the birth of the child.

"As soon as born into the world the child, male or female, is endowed by the State to the amount of $100 a year. This is a loan which will be repaid by the individual, not in cash, but in existence. He repays by merely living. You doubt that? Ask of wiser heads than ours. They will prove to you that because he lives so many years and consumes so much of produce, and performs so much of labor, a man is worth during his lifetime so many hard dollars to his country.



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"From his tenth to his eighteenth year the State educates this child. At the close of that period, the boy or the girl is taught a trade. The State teaches. The trade is compulsory. Afterwards the boy may take up a profession, if he pleases, and drop his trade; but he has learned it, and never in his life can he be without means of earning his livelihood and paying his way. A profession may leave a man helpless. A trade protects him always.

"A great drain upon the State? A vast expense? No; a trifle. Our Paternal Government is very rich; can afford to take care of its children. More than that; it desires that its children shall become rich, and it helps them to become so in every way. One way was outlined in the last number of 'Gossip.' It applied, of course, to the mineral-bearing States only. But our government is pleased to see its men amassing wealth, because at their death the wealth they have amassed passes back into the coffers of the State. Less a reasonable provision for the wife, if living. The children are already under the protection of the State and the wealth does not go to them. They do not inherit; no one inherits. They receive only the State endowment money, and what they make themselves. So astonished has our Paternal Government become at the mint of money unthought of, and undreamt of, that lies in the proper development of lives that it has gone one step further,

and has come to understand that it pays to endow the mother as well as the child. It has discovered that poverty is a rotten, bad investment. Therefore it has an ascending scale of income endowment in proportion to the number of children born to a family, up to, but not beyond five. Five is accepted as the normal total in a family. The sum of $100 per year per child is the mother's portion. When the full complement has been reached, and five children have been born, the mother is pensioned to the amount of $1000 a year for her life. To her is paid honor and consideration, and to her the State shows the deference which today it accords the wealthy.

"Most remarkable of all, the bar sinister is wiped out. Our Paternal State, growing rapidly in wisdom, and exchequer, has decreed that any woman or girl, unmarried, who passes through the pangs of childbirth, has thereby forever wiped from herself and her offspring whatever of blame or stain man has put upon her. It is a little late in the day to make practical application of this humane doctrine, but it is wonderful how rapidly our Paternal State advances in the ethics of morals, when it perceives the money there is in it. Do you think that such a decree or enactment would tend to increase immorality? My good sir, you are forgetting that motherhood is now placed upon its rightful pedestal. The argument that placed it on high has been purely mercenary, but the

result has been achieved. Woman has become the State's right-hand. She is idealized; she is worshipped. And do you think that woman would not instantly adapt herself to this change in her station? Do you think that she would be content with anything less than the highest? Here the highest is marriage. She would have marriage or nothing. Trouble not yourself about what woman would do; she would do that which would most strengthen her position. Nothing less would be possible for her. A few thousand of you who read this are probably business men of a doubting, cynical mood. You condemn the plan off-hand as Utopian and unpractical.

"We reply that the whole plan is hard, cold business all through. Nothing is Utopian or visionary in which there is money. That is the touchstone. That is always the supreme test of practicability. 'Is there money in it?' is always the point of division between the real and the ideal. Some day this plan we are speaking of will be FACT; solely because there is money in it; not at all because our old world will have advanced so much further than at present in morals or sense.

"But there will be big money in this plan of ours for the State that takes it up. You need a few changes in the Constitution of the United States, but before we pass over to the real Death Valley

we expect to see these changes made, and every State in the Union a Paternal State, vested with full powers to develop and protect its lives.

"As to the plan being infeasible, this is what would happen. If any State advertised this proposition, offering suitable rewards to any who would smooth away all the difficulties in the path of its successful administration, that State would be deluged with replies and detailed plans from all parts of the Union, put forward by the best brains of the country. If these replies were consigned to the consideration of a committee composed of the heads of four mail-order houses, men who are used to systematize the smallest detail of business administration, and if this committee were awarded full power to amend, correct, alter and improve that plan or those plans submitted, which, in its judgment were deemed the best, then inside of sixty days this committee would give back to the State a plan complete and workable down to its minutest detail. The problem would be solved from the simplest and best methods of registration of infants, payments of endowments, amounts of endowments, etc., to the greater problem of State acquisition of privately owned lands and property, and State ownership of railroads and public utilities.

"We will go so far, to oblige our readers and ourselves, as to name this committee, and will select

it from Chicago alone, without troubling the rest of the country. Here are your men: Montgomery Ward, Sears, of Sears, Roebuck & Co.; Siegel, of Siegel & Cooper, and John W. Smyth. Had he lived we would have added Marshall Field.

"Difficult? Man alive, this whole plan of ours is no more than the daily routine of business to a big mail-order house! Our whole plan is simply the introduction of system and business methods and business administration into the raising of children and the conduct of a State. To solve business problems get the aid of business men, and keep away from government officialdom and red tape.

"Before we dismiss this subject, because it is talked out, and we are up against the blank wall of the Constitution of the United States, let us say that we believe that it is good seed that will take root somewhere and grow, or that it is a yeast cake, capable of retaining its vitality for a number of years, dormant, apparently innocuous, but capable when it hits the right quality of medium, of raising particular cain in the far distant future."

LITERATURE—I have been waiting to see if, among the voluminous notices of his work, any of the numerous biographers of our beloved Mark Twain might haply point to the fact that he is the author of the only American Epic that was ever written. Singularly enough, no one has done so.

Even Mr. Howells, competent critic as he is, and life-long friend of the author, has not alluded to the fact that "Huckleberry Finn" stands alone and supreme in our literature as worthy to be called "The Great American Epic." Mark Twain received much homage during his life-work as the foremost of American humorists, but it seems to have escaped the notice of our critics that he was greater in Realism than in Humor. Much of his humor is barbaric, depending for its appeal upon the unreal quality of its exaggeration; it lacks the spontaneous whimsicality of Barrie's fun, and is not the best of its class. But in his realism he is unexcelled in his fidelity to truth and in those bold true strokes that give the vividness of a lightning-flash to scenes of fifty years ago. He is unrivaled in that simplicity of style which stamps the master-realist. Let us do homage to the great.

BEAUTY—To the normal, rightly developed, wholesome and natural human being there is no beauty in sea or sky or land; in plant or tree or bird; comparable to the beauty of the living human form. To the normal eye the most beautiful thing in life is Woman. To the normal ear the human voice transcends all other sounds in sweetness. It is because the violin most nearly approaches the human voice that it is the most dearly loved of musical instruments. So to me humanity is the one divine thing. And when you speak of gods and heavens and salvations and hells, you

speak a foreign tongue, and I do not know what you mean. All theologies and all revelations are nothing but the result of human aspiration and human speculation or imagining, acting together in combination. The salvation of humanity rests where it has always rested, and will always rest, in humanity itself. And so I welcome and give what support I can to all those movements that have at their core the bettering of the standard of the individual considered from a physical standpoint, such as Physical Culture, Deep Breathing, Vegetarianism, Fletcherism, and the like, whether I follow their teachings or not. If it were incumbent on me to declare on oath the name of the man who will most benefit humanity in the days that are yet to be, by his teaching and example; who, above all others, whether statesman, warrior, priest, savior, or martyr, will be hailed as having done most good to his kind, I should answer without a moment's hesitation—Horace Fletcher. And when you have read his books and understand something of the scope of his work you will understand why. Because it is my firm opinion that all mental improvement must follow, and cannot precede, physical improvement, and that he who would improve his mind must first improve his body. And further that the remedy for all the miseries of humanity today lies exactly where it has always lain, in humanity itself, and in fuller knowledge of ourselves. And finally that

to re-establish that standard of physical beauty in man and woman which was once the glory of Greece, it is necessary that we take thought to the body, to what we eat and to what we drink and to HOW we eat and to HOW we drink. Thanks and praise also to good old Walt Whitman, who taught as no other had taught due and proper reverence to the physical.

LOVE AND JUSTICE—Many of you have written me taking exception to my argument in the last number of THE YOGI that "the preservation of the race has been brought about by establishing Justice (as the highest human standard) in place of Fear or Love." Your criticisms are always welcome. And some of you have asserted that Justice and Love are identical in their nature, or that Love includes Justice and is greater than Justice, as the whole is greater than the part, or as Aaron's rod swallowed the lesser rods of the priests of Pharaoh. Let us see.

In order to bring this matter clearly home to you let us take a possible instance of the application of the two principles.

Suppose that you, a man, were walking with your wife or sweetheart or sister on the sidewalk of any city in the United States. Suppose that a man, coming the other way, should meet you, and, not finding room enough on the sidewalk, should elbow your companion into the gutter. What, if

you truly and faithfully sought to follow in the footsteps of the Nazarene, would be your behavior under these circumstances?

You would remember, you MUST remember, that the cause of the man's rudeness is simply his ignorance, and your love for humanity, which is also your love for him, would cause you to reproach him gently as you helped your companion to her feet. It is possible that your love for him might even restrain your speech, and you might be content only to look upon him in silence sadly and reproachfully. Yes, that would be true Christian conduct.

Now a man who puts Justice before all would not act like that at all.

He would merely beat the offender to death in the shortest time possible, and if he were called upon later to explain his action on the ground that it was unjust to punish a man for his ignorance he would reply that ignorance of the law is no excuse for breaking the law.

I say that the only possible sound standard for humanity is that which teaches man to deal justly with his neighbor, not to defraud, not to encroach; to respect the rights of others, and to fight to his last gasp, if he has to, to protect his own.

That is Justice, and if that is Love, then I don't know what you mean by the word. I will have

nothing to do with this business of "turning the cheek to the smiter." If he smites let him look to himself. I will have nothing to do with a faith or a philosophy whose cardinal tenet is that we love one another indiscriminately, always and forever. It is nonsense. It is not Justice. You who live in these United States, and who enjoy liberty of thought and action will do well to remember that you enjoy this liberty only because in the days of "good King George" there were found men in this country who set their face against injustice and declared for "the rights of man." Show me any passage in the New Testament wherein you are commanded to fight for your rights, for your home or for your country. The Christian faith is rotten at the core. If it were truly lived,—and why do you hold it at all if you do not truly live it?—it would disintegrate this or any country. I will have none of it, and do not believe it to be either true or wise.

There is just one figure in the history of the world—just one—that is SUBLIME. In all of history sacred and profane, there is just this one figure that stands above the crowd as worthy of our utmost reverence. That man is Abraham Lincoln. It is not his death that affects this conclusion. His death was nothing. Other men have been shot. It is his life that is without a parallel in human history. Great-hearted, tender, patient man, stead-

fast and unfaltering in his duty. Carrying to its conclusion a work from which all the sympathies of his nature recoiled. Doing it because it **MUST** be done, and for no other reason. The story of Jesus Christ does not interest me. The story of leaves me cold. I think it would have been better for the world if he had never lived. But Lincoln is my ideal. He is the highest, and he put Justice before all, and above all. There are plenty of people in the world who will tell you that Napoleon was great. I don't see where or why. He is a creeping thing in comparison with our Lincoln, the truest, the finest and the dearest to the heart of humanity for all time.

*The Heart of Tolstoi**

(Concluded from January Yogi)

Leof N. Tolstoi. Born, 1828: Died, 1910

Socialists wish to remove inequality and oppression by assigning all capital to the nation, to humanity, so that the centralized unit will become humanity itself. But among men striving each for his own welfare it would be impossible to find men sufficiently disinterested to manage the capital of humanity without taking advantage of their power—men who could not again introduce into the world inequality and oppression. . . . .

. Some will say, "Choose men who are wise and pure." But none but the wise and pure can choose the wise and pure, and if all men were wise and pure, there would be no need of any organization, consequently the impossibility of that which the revolutionary Socialists profess is felt by all, even by themselves; and that is why it is out of date and has no success. . . . However much advantages may increase, those who are at the top will appropriate them for themselves. . . . . Wealth will all go to the men in authority as long as authority exists.

The so-called question of woman's rights arose, and only could arise, among men who had devi-

* Following the translation of Aylmer Maude



Portrait of Leof N. Tolstoi
(Drawn by Dorothy Deane)

ated from the law of real labor. One has only to return to it, and that question must cease to exist.

The Governments wish to persuade the peoples that there is no need for private individuals to trouble about freeing themselves from wars; the Governments themselves, at their conferences, will arrange first to reduce and presently quite to abolish armies. But this is untrue. Armies can be reduced and abolished only in opposition to the will, but never by the will, of Governments. Armies will only be diminished and abolished when people cease to trust Governments, and themselves seek salvation from the miseries that oppress them, and seek that safety, not by the complicated and delicate combinations of diplomatists, but in the simple fulfilment of that law binding upon every man, inscribed in all religious teachings, and present in every heart, not to do to others what you wish them not to do to you—above all, not to slay your neighbors.

We cannot know God's object, if it were for this reason only—that it is infinite. But we do know, and can always know, whether we are fulfilling His will—that for which we are living, which He desires of us. He holds us, as it were, with reins, and we, like horses, do not know whither we are going, nor wherefore; but we do know, through pain, when we are going whither we ought not;

and by a sense of freedom, absence of restraint, when we are going where we should.

His will is, in the first place, that we should pay in good works the rent of the life given us. Good works are those which increase love in men. And the work is to augment, cultivate that talent, our soul, which is also given us. And we cannot do one without the other. We cannot do good works which increase love without augmenting one's talent, one's soul—without increasing love in it; and one cannot augment one's talent, increase love in one's soul, without doing good to men, increasing love in them.

There is only one way of serving mankind. That is, to become better yourself.

The Heart of Lincoln

Abraham Lincoln. Born, 1809. Died, 1865.

Let us have faith that right makes might.

Whatever is calculated to improve the condition of the honest, struggling laboring man, I am for that thing.

Ballots are the rightful and peaceful successors of bullets.

The face of an old friend is like a ray of sunshine through dark and gloomy clouds.

When I hear a man preach, I like to see him act as if he were fighting bees.

The pioneer in any movement is not generally the best man to bring that movement to a successful issue.

Poor parsons seem always to have large families.

I hope peace will come soon, and come to stay; and so come as to be worth the keeping in all future time.

No men living are more worthy to be trusted than those who toil up from poverty—none less in-

clined to take, or touch, aught which they have not honestly earned.

If I can learn God's will, I will do it.

He sticks through thick and thin—I admire such a man.

As our case is new, so we must think anew.

If by the mere force of numbers a majority should deprive a minority of any constitutional right, it might in a moral point of view justify revolution—certainly would if such right were a vital one.

My hand was tired, but my resolution was firm.

Those who deny freedom to others deserve it not for themselves; and under a just God, cannot long retain it.

Trust to the good sense of the American people.

With firmness in the right, as God gives us to see the right.

The people will save their government, if the government itself will do its part only indifferently well.

The occasion is piled high with difficulty, and we must rise to the occasion.

Liberty is your birthright.

It is easy to conceive that all these shades of opinion, and even more, may be sincerely entertained by honest and truthful men.

It is better only sometimes to be right than at all times wrong.

The doctrine of self-government is right, absolutely and eternally right.

Understanding the spirit of our institutions to aim at the elevation of men, I am opposed to whatever tends to degrade them.

The probability that we may fail in the struggle ought not to deter us from the support of a cause which we deem to be just.

You can fool some of the people all of the time, or all of the people some of the time; but you can't fool all of the people all of the time.

Honest statesmanship is the employment of individual meannesses for the public good.

Important principles may and must be inflexible.

A majority held in restraint by constitutional checks and limitations, and always changing easily with deliberate changes of popular opinions and sentiments, is the only true sovereign of a true people.

(To be concluded in March YOGI)